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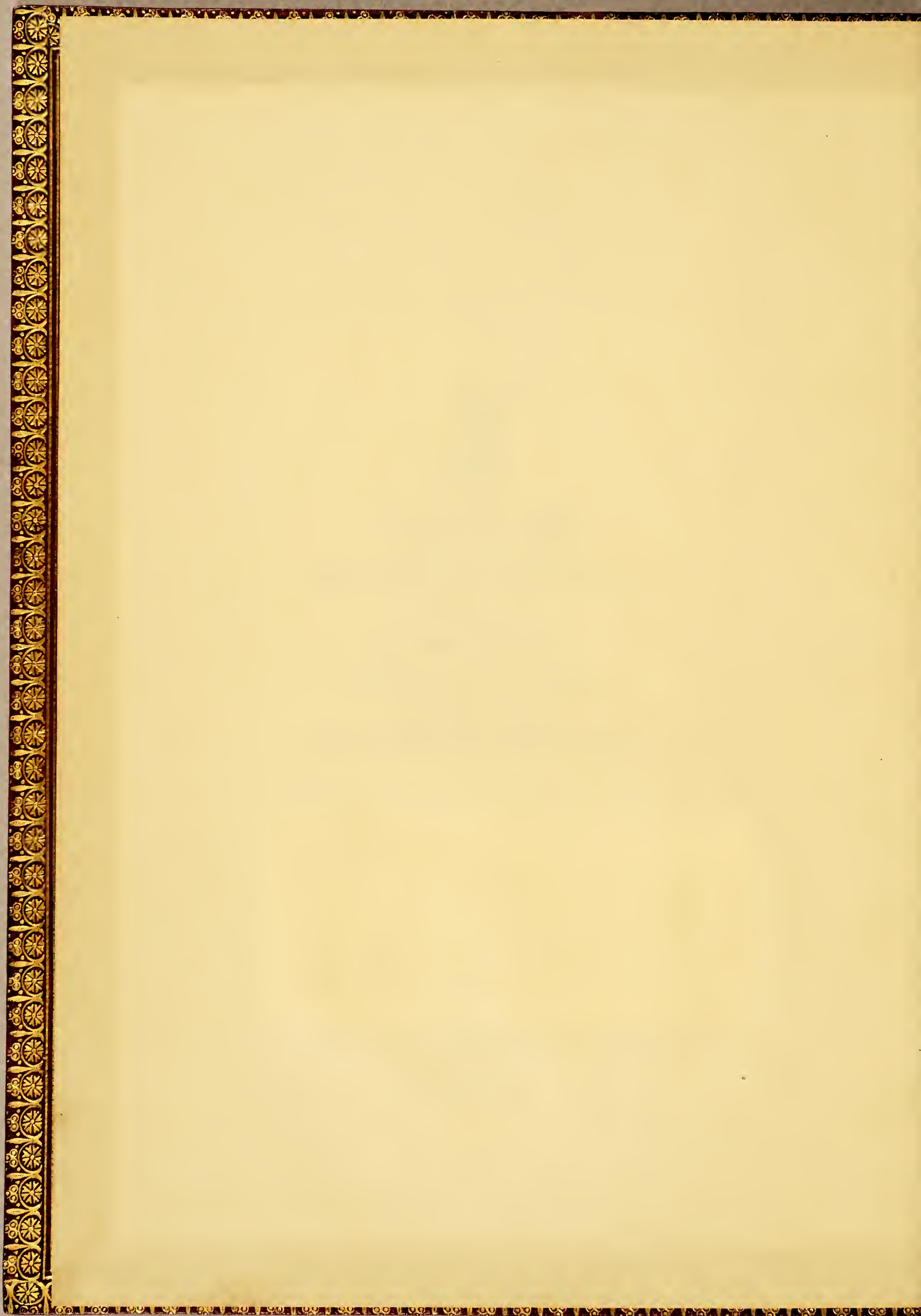


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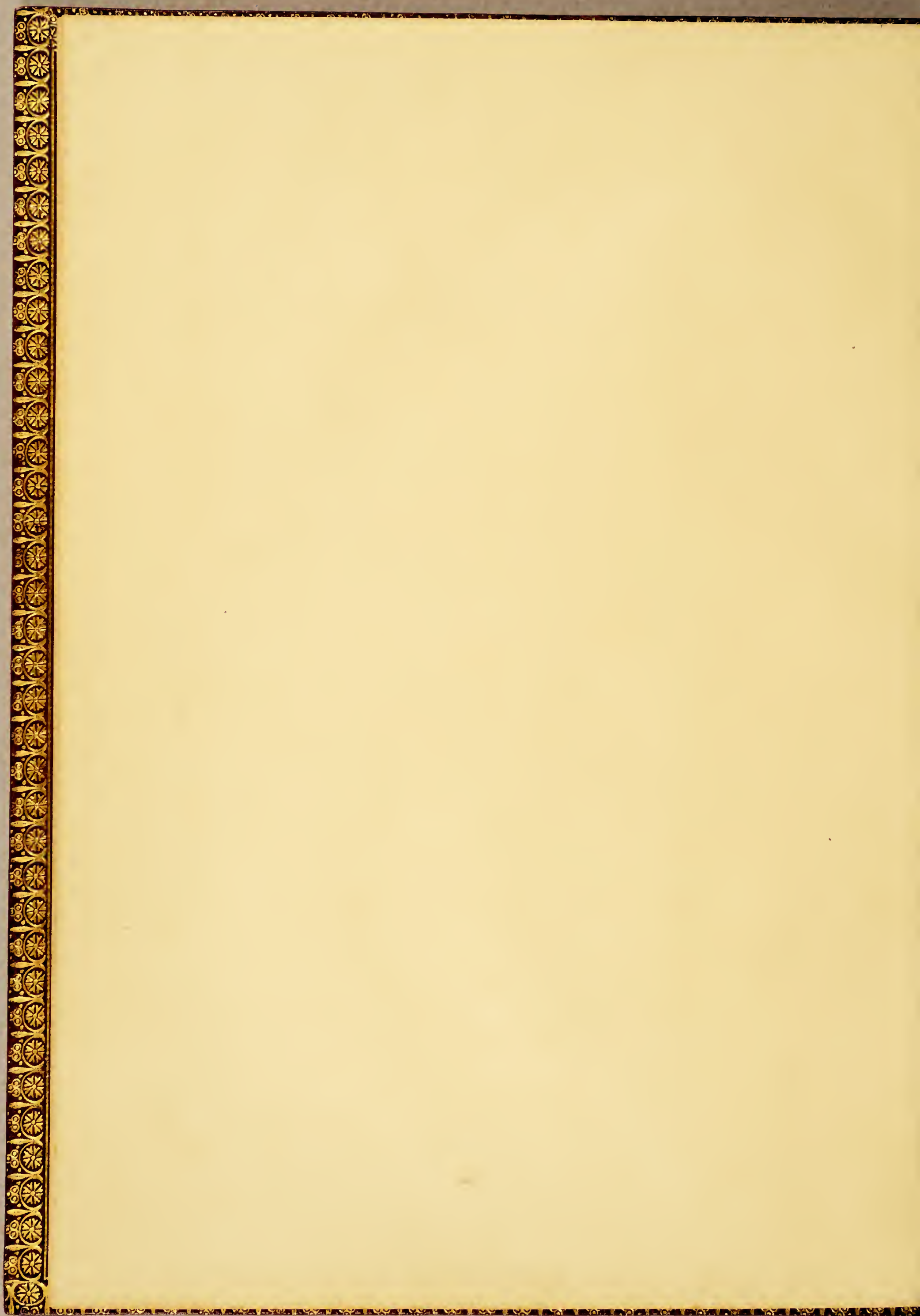
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# ADDRESS

TO THE

People of *New-England*.

REPRESENTING

The very great IMPORTANCE of attaching the INDIANS to their Interest; not only by treating them justly and kindly; but by using proper Endeavours to settle *Christianity* among them.

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By SAMUEL HOPKINS, A. M.  
PASTOR of a Church in Springfield.

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*I perceive that G O D is no Respector of Persons : But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.*

Apostle PETER.

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Printed in *Boston*, 1753. Being a Conclusion to the *Historical Memoirs* relating to the *Housatunnuk* INDIANS; with an Account of the Methods used for the Propagation of the Gospel amongst the said *Indians*, by the late reverend Mr. JOHN SERGEANT.

Now recommended to the serious Consideration of the Inhabitants of *Pennsylvania*, and the other Colonies.

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## ADDRESS, &amp;c.

**M**Y Design in this Address is to represent, to the People in this Country, the very great Importance of treating the *Indians*, who live among us, and upon our Borders, in a just, kind and charitable Manner ; and that we do, by all proper Means and Methods, endeavour to attach them to us, and to the *British* Interest. This, I apprehend, is a Subject that has been too much neglected, and that greatly wants to be set in a clear and just Light. And I sincerely wish that some Gentleman of greater Abilities and Address than I can pretend to, would take it in Hand : Tho' if my weak Endeavours may be a Means of moving others to do Justice to a Subject of such Weight, I shall heartily rejoice in it.

That I may offer what I have to say in the clearest and most concise Manner I can, I shall go into the following Method.

*First*, I shall endeavour to shew, that it is of vast Importance to the *British* Provinces and Colonies in *America*, especially to the Provinces of the *Massachusetts*, *New-York*, and *New-Hampshire*, that they be in good Terms with the *Indians*, and attach them to their Interest. And,

*Secondly*, I shall endeavour to shew, by what Means this may be effected : Or what are the most likely Methods to bring it to pass.

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I. I am



1. I am to shew, that it is of vast Importance, that we be in good Terms with the *Natives* ; and that we engage them in our Interest. I freely grant, that the *Indians*, simply considered, are not of such great Consequence to us. We can subsist without them. But yet, their Trade is a considerable Article, worthy the Care of any politick People, and managed as it might, and ought to be, would yield us great Profit. But if we consider them with Relation to *Peace* and *War*, as attached to us, or to our *Enemies*, they are of the last Importance to us ; for they certainly have the Ballance of Power in their Hands, and are able to turn it for or against us, according as they stand affected to us. *Canada*, inconsiderable as it is, and from which, separate from the *Indians*, we have little or nothing to fear, in Time of War ; *Canada*, I say, would be more than a Match for us, in case they join with them against us. He must be a great Stranger to, and very ignorant of, the Circumstances both of the *English* and *Indians*, who is not sensible of this. Our Circumstances are such, that we cannot guard ourselves against the Incursions of such Enemies in Time of War ; for our *Frontiers* are of vast Extent, and border upon the adjacent Wilderness ; which, tho' almost inaccessible to us, yet is the very Element in which they delight to live. They are at Home in it. The People therefore who inhabit our Frontiers, while they follow their necessary Business, are exposed to be an easy Prey to them ; and many of them have been surpriz'd in their Fields and Houses, and in a most barbarous Manner put to Death. A small Number of *Indians*, encouraged and supported by the *French* (which they are ready enough to do) can easily keep us in a constant Alarm, put us to an immense Charge, destroy many, and impoverish more, in our exposed Places, and not put themselves at



at all out of their Way ; yea, find their Account in it ; for as they live by Hunting, so where Game is most plenty they are best off : And where can they find a better Supply, than among our Cattle, Sheep, and Corn-Fields ? There they live at Ease, distress and impoverish us, and the adjacent Wilderness is their Refuge. By retiring into it, they are soon out of our Reach ; and long Experience has taught us how ineffectual the Measures we have taken for our Safety and Defence have proved.

Some, I am sensible, will say, let us not be at any Cost and Pains to gain the Friendship of such a perfidious Crew, but let us destroy them all. Quickly said indeed, but not so soon nor so easily effected. Those Persons who are for destroying them would doubtless soon do it, were they first bound and delivered up to them. But one Question here is, how we shall get them into our Power ? And another is, Whether it would be so humane, generous and Christian-like, to take away their Lives, were that in our Power, as it would be to cultivate Friendship with them, and to seek their best Good ? If we should be so sanguine as to endeavour to destroy them, it would doubtless prove a vain Attempt ; and serve only to drive them to the *French*, who would be very ready to receive and protect them. If we neglect them, and take no Measures to engage them in our Interest, or to cultivate Friendship with them, this will probably render them indifferent to us, and dispose them to hearken to the enticing Insinuations of *Romish* Emis-saries ; and our Situation must be very unhappy, when they become engaged in the *French* Interest.

If it be objected, that the *French* have already gained a large Number of *Indians* to their Interest, and therefore if we use our best Endeavours to gain others, it will avail nothing ; for those who are devoted



devoted to the *French*, will nevertheless distress us in Time of War. I reply,

It is very true, that the *French* of *Canada*, thro' their Policy and Vigilance, have taken the Advantage of our Neglect, and gained a large Number of the *Natives* to their Interest, and are gaining more and more every Year; and some even from among our own *Indians*. They spare neither Cost nor Pains to accomplish their Designs of this Nature, being sensible enough how advantageous it is to them, and how injurious to us; and if they continue to be active, and we negligent, as in Times past, is it not too probable that they will, in a little Time, attach to themselves all the *Indians* in *North-America*? Does it not then concern us to use proper and vigorous Endeavours to prevent this apparent Mischief, by counter-working the *French*? who are, I suppose, tampering with all the Tribes of *North-America*, to engage them in their Interest. And should we succeed in our Endeavours (as it is highly probable we might, if proper Steps were taken) so as to engage the *Five Nations*, and some other Tribes, in hearty Friendship with us; and especially if we should bestow such Favours upon them, as would induce them to settle upon our Frontiers; it would in all Probability prevent the Evil spoken of in the Objection; for the *Indians* from *Canada* would not molest us, if a Number of the *Natives*, in hearty Friendship with us, were placed in our Borders. Of this we have had a very plain Proof the last War, in the Safety of *Stockbridge*, and the adjacent Places, from any Attempts of the Enemy from *Canada*.

*Stockbridge* is in the very Road of, and more exposed to, the *Indians* from *Canada*, than any other Place whatever; and yet we see that the Enemy turned off East to *Connecticut-River*, and West to the



the *Dutch* Settlements, where they did much Mischief; while *Stockbridge*, *Sheffield*, *New-Marlborough*, and *Number One*, tho' more exposed, were not molested. This, so far as we can discern, was owing to a small Number of *Indians* dwelling at *Stockbridge*, who are our hearty and fast Friends; which the Enemy being sensible of, cared not to come within their Reach, lest they should be taken in their own Snare. And if we should encourage the Settlement of other *Indian* Towns upon our Frontiers, where Hunting is most handy to them, as *Stockbridge* has been encouraged; should we give them Townships of Land suitable for their Improvement, build a Meeting-House and School-House in each Town, and support Ministers and School-Masters in them; would not this convince them that we are their true Friends, and seek their Good? Would it not induce them to settle in our Borders? especially those of them who are desirous that they themselves and their Children should be instructed? Would they not be a Guard to us in Time of War? And if, after all, we should meet with some Trouble from the *Indians* of *Canada*, might it not be effectually prevented, by playing our *Indians* upon them, as they do theirs upon us? And would not the Charge of all this be a Trifle, compared with that of defending ourselves in Time of War? But if we neglect them, and take no Measures to cultivate Friendship with them, and especially if we deal injuriously by them, shall we not put an Advantage into the Hands of the *French* (which they will not fail of improving) to engage them in their Interest, and to employ them against us in Time of War? which would prove a very great Calamity to us, if not our utter Ruin. These Things considered, is it not of very great Importance, that we be at good Terms with the neighbouring *Natives*?

2. I will,



2. I will, in the next Place, endeavour to shew what are the likely *Methods* to bring this to pass: Or what Measures we must take with the *Indians*, if we would engage them in hearty Friendship with us.

And here, in general, our Conduct towards them must be such as shall make them sensible that we are indeed their hearty Friends; and such also as shall convince them that it is their Interest and Advantage to be in Friendship with us. Nothing short of this, I apprehend, will attach them to us, so as to answer the Ends proposed. If we often treat with them, renew the Friendship, and bestow upon them large Presents: Or, as they phrase it, Smoke together, brighten the Chain, or put the Brands together, to kindle up the former Fire; and yet leave Room for them to suppose that this proceeds not from true Friendship, but rather from Fear of them, or from Suspicion that they will join with our Enemies, &c. this will never be sufficient to engage them; the utmost we can rationally expect from it is, that they will not openly break with us, but keep up a Shew of Friendship, that they may have the Benefit of future Presents at our Hands.

Again, if we should by any Means convince them that we are their true Friends, and yet not go into such Measures with them as should turn to their *Advantage*, they would hardly be engaged for us. As all other People are governed by *Interest*, so are they. And the principal Handle we can take hold of, to attach them to us by, is their *Interest*, and that would not fail of doing it. If a Tribe of *Indians* can sell their Skins to us for *Twenty Shillings*, and buy their Blankets for *Ten Shillings*; they will never go to *Canada* where they must sell their Skins for *Ten Shillings*, and give *Twenty Shillings* for a Blanket. Convince them that it is much for their Interest  
and



and Advantage to be our Friends and Allies, and we need not fear but that they will be so. Now, in order to convince them that we are truly their Friends, and that it is their Interest to be ours, we must,

In the first Place, treat them according to the Rules of Equity and Justice. We must not defraud and oppress them, but be honest and just in our Dealings with them.

The Natives, with whom we have to do, are Persons of so much Sagacity, that they can distinguish between just and injurious Treatment, as well as other Men. They are also as ready to resent, and perhaps more forward to revenge Injuries, than any other People under Heaven. If therefore we treat them in an unjust Manner, we may rationally expect that they will be so far from being our Friends, that they will join with our Enemies, and seek Opportunities of Revenge.

It is well known, that the *Indians* are generally addicted to Drunkenness, and that when they have tasted a little Liquor, they have a strong Thirst for more, and will part with any Thing they have, for a sufficient Quantity to make them drunk.----And is it not as well known, that we have taken the Advantage of this their vicious Appetite, and for a few Quarts of Rum have purchased valuable Effects of them? Have not private Persons thus made their Gains of them, notwithstanding the good Laws that have been in Force to prevent it? And is not this the Manner of all private Traders, who go among their several Tribes for Gain?

In our publick Dealings with them at our Truck-Houses, where Rum has been freely sold them, Care has been taken that they should not be cheated, but that they should have the full Value of what they had to sell: An Indian therefore, who was Owner of a Pack of Beaver, Deerskins, or any o-

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ther valuable Goods, could buy a large Quantity of Rum, and might get drunk perhaps ten times, or more; whereas, if he had fallen into private Hands, he must have contented himself with being drunk but once or twice. Which of these proves most injurious to the *Indians* in the End, I shall not pretend to determine.

When they are thus intoxicated, they fall out among themselves, fight, and sometimes kill one another, and some have drunk themselves dead on the Spot. An Instance of each of these there has been, if I am rightly informed, at *Fort Dummer*, since that has been improved as a Truck-House. And whether the Guilt of that Blood does not lie upon us, I leave others to judge.

Now, if we treat the *Natives* in this Form, will they, can they, live with us? Will not the Law of Self-Preservation oblige them to leave us, and to go where they may be better used? Some of the *Five Nations* plainly speak it out, and say, "We cannot live with the *English* and *Dutch*; they bring us so much Rum, that it destroys us; we must go to the *French*, who will let us have but little strong Drink." Thus we alienate the *Indians* from us, and as it were oblige them to go over to the *French*, who are often our Enemies, and fail not to employ them against us in Time of War. And if we proceed to deal thus injuriously with them, what can we expect but that they will leave us, and be a severe Scourge to us?

Tho' the *Indians* are sunk below the Dignity of human Nature, and their Lust after Drink exposes them to be cheated out of what little they have; yet this gives us no Right to deal unjustly by them. They have a natural Right to Justice, and may, with great Propriety, challenge it at our Hands, seeing we profess to be subject to the Laws of *Christ*,  
which



which teach us to do *that which is altogether just*. And we should be so far from taking the Advantage of their Ignorance, Vice and Poverty, to defraud them of what is their just Right, that we should rather be moved to Pity, and compassionate their deplorable State, and be *Eyes to the Blind*, &c.

I am fully persuaded, that if we were upright and just in all our Transactions with them; if our Trade with them was put into the Hands of faithful Men, who would deal justly by them; and if they were supplied with all Necessaries for themselves and Families at a moderate Price, it would not be in the Power of all the *French* at *Canada* (subtle as they are) to alienate them from us. The *French* are not upon equal Ground with us in this Affair. For their Northern Climate is much more inhospitable and severe than ours is: Their Country is not so productive of those Fruits, which the *Indians* very much live upon, as ours: Nor can they afford Goods which are proper and necessary for the *Indians* at so cheap a Lay as we can: Therefore we can give them those Advantages which *Canada* cannot. We can, without Damage to ourselves, make it their Interest to adhere to us: And when Experience has once taught them, that their Interest lies with us, they will want no other Inducement to engage them to us: Yea, it will not only attach those of them to us, who are not yet gone to *Canada*, but it will induce those who are, to return to their Brethren, for the Sake of the Profit they might reap by it; especially if we give them all the Advantage we can, consistent with our own.

As unjust and abusive Treatment of the *Indians* tends naturally to alienate them from us, and to turn them off to the *French*; so a Series of just and faithful Dealing with them would be likely to attach them to us, and to make them our fast Friends.



This again appears from the Temper and Conduct of that Part of the *Tribe* of the *River Indians* who live at *Stockbridge*. For tho' they were, for a considerable Time, extremely jealous, that we had some ill Design upon them, even in the Favours they received at our Hands (a Jealousy founded, I suppose, upon the ill Usage the *Natives* have too often been the Subjects of) yet by the just Treatment they, for a Course of Years, have met with from the *Government*, from Mr. *Sergeant*, Mr. *Woodbridge*, and others, they are become our hearty Friends; willing to live or die with us, whether in Peace or War.

It is very true, that in order to obtain the End proposed, our Trade with the *Indians* must not be in private Hands. It must not be in the Power of every private Person to treat them as he pleases. We may upon good Grounds despair of their being treated with Equity and Justice, if every one may gratify his avaricious Temper in dealing with them. Our Trade therefore must be of a publick Nature, and must be committed to the Care and Management of faithful Men: Not to such as will seek the Service, and make Friends to procure the Post for them; (certain Indications of a Self-seeker) but Men of Uprightness and Integrity must be sought out; such, and such only, must be trusted with Business of such Importance: Good Instructions must be given them, which must be carefully adhered to.

If the *Indian Trade* at *Canada* was in private Hands; if every private Person there might deal with the *Indians* at Pleasure, we might then hope that those who are gone from us would soon return; for, in that Case, it is supposable enough that they would not meet with much better Usage there than they do here; tho' it is scarcely supposable that they would



would meet with much worse. The *French* Trade with the *Indians* is wholly in the Hands of publick Officers, (if I am rightly informed) and a private Man, if he wants a Dear-skin, a Beaver-skin, &c. is not allowed to purchase of an *Indian*, but must go to the publick Stores. Upon the Supposition that those Officers are faithful, and deal justly by the *Indians*, it is surely a wise and politick Method to engage them in their Favour. And so long as every private Person in the English Government is at Liberty to trade with them, when, and where, he pleases, and to cheat them out of what they have, what can we expect but that they will repair to *Canada*, where they may be better used? Is it not owing to the ill Treatment they have met with from the *English* and *Dutch*, that so many of them are gone already? And if no proper Measures are taken to prevent their being ill used, will not those who are yet behind soon follow their Brethren? Yea, if we furnish them with large Quantities of Rum, make them drunk, and then defraud them of what they have, do we not reduce them to a Necessity, either of living low and miserable with us, or of going from us, that they may fare better? How low, how dispirited, how miserable and brutish these few are, who live within our Borders, is too manifest. And whether we, by our ill treating of them, have not contributed to their Misery, is worthy of our serious Enquiry. Yea, would it not be proper for us to enquire, Whether we have not, by our Neglect and Abuse of them, provoked Heaven to let loose the Natives upon us, who have been one of the sorest Scourges that we were ever chastised with? What Multitudes have they, in a most cruel Manner, murdered in our Borders? How many of our Neighbours have they led into Captivity? Some of whom have been redeemed at a very great Expence, and others



others are become either Pagans or Papists, and continue still in a foreign Land. And who can count the Cost we have been at, to defend ourselves against their Incurfions?

If the British Government should be disposed, in Time to come, to set up and maintain a publick, honest and just Trade with the *Five Nations*, or any other Tribes, thereby to attach them to us, to promote their true Interest, with other valuable Ends, that might thereby be answered; this Objection perhaps would arise, *viz.* That such a Proceeding will be a very great Expence to the Publick, for our Trade cannot be safe, unless it be protected by a considerable Force. A Fort must be built, and a Garrison of 50, 60, or perhaps 100 Men, with their proper Officers, must be maintained at each Place where the Trade is set up; therefore the Advantage would not countervail the Cost. To this I reply,

If such Garrisons should be thought necessary in the Places where a Trade is set up, to be a Guard to it, the Charge would nothing like equal that of an Indian War, which perhaps it might prevent.

But further, I apprehend that the Charge of such Garrisons might be spared; and that, instead of being necessary, they would prove very injurious to the Design; and that it would be a very wrong Step to be taken in that Affair.

All who are in any good Measure acquainted with the *Indians* know, that they are extremely jealous, lest any Incroachments should be made upon them; and it is not strange it should be so, considering what has past over them. And if a Number of armed Men were placed among them, and Forts built for the Defence of our Trade, they would be suspicious that something hostile was intended, and we should not be able to remove the Suspicion. They would



would behold us with a jealous Eye, and perhaps take Measures to frustrate the whole Design.

The most effectual Way to induce them to trust us, is to trust them; and they will be ready enough to protect our Trade if we desire it, and shew that we confide in them to do it. And when a little Experience has taught them how advantageous such a Trade would be to them, they would be ready enough to do it, for their own Advantage. If therefore we should desire them to admit a Trader into one of their own Forts, or to build a Fort at our Charge in some convenient Place for such a Design, and to take Care that our Trade be safe; this would tend to convince them, both of our Friendship to, and of our Confidence in, them; and they would not only be pleased with it, but also ambitious to shew us that we may safely trust them: And were I to be the Truck-Master, I should esteem myself much safer in their Protection, than in a Garrison of 100 *English* Men: For if such a Garrison should be placed among them, they themselves would suspect some ill Design carrying on against them; and the *French* would infallibly tell them, that tho' we pretended Peace and Friendship, yet our Design in the End is to dispossess them of their *Country*.

If indeed a Truck-Master should prove an unfaithful Servant, and enrich himself by defrauding them, he might have Occasion for *English* Soldiers to protect him and his Stores; but if they found him faithful, friendly and just in his Dealings with them, they would be as careful of him as of their own Eyes, and venture their own Lives for him. What would not the *Indians* of *Stockbridge* have done for Mr. *Sergeant* in his Day, whom they had found to be their true and hearty Friend? And what would they not now do for Mr. *Woodbridge*, of whom



whom they have had the like Experience? *Indians* will be as ready as the *English*, and perhaps much more so, to serve and protect, if there be Occasion, those whom they have found to be their faithful and real Friends.

In a Word, I apprehend, that if we had in Times past treated the Natives according to the Rules of Equity and Justice, it would have been quite sufficient to have engaged them in our Interest, and to have kept them in Amity and Friendship with us; and that, even now, they might in a little Time be attached to us, by such Treatment: But this, I confess, I despair of, if every private Person must be left at his Liberty to treat them as he pleases, and to defraud them of all they have; which I take to be the Case in *New-York* Government, who lie next to the *Five Nations*, and have their Trade; tho' in this *Province* we have good Laws in Force to restrain private Persons from selling them strong Drink.

2. We should also exercise that Kindness and Generosity towards them, that shall convince them that it is for their Interest to be in Friendship with us. We should not, in a Case of such Importance, content ourselves with being barely just in our Treatment of them, but we should also be kind and generous, as a proper Expedient to obtain the End proposed. I am aware, I shall here be quickly interrupted with this Exclamation;

What! *kind* and *generous* to such an ungrateful evil Crew! To which I shall only answer, We have good Authority for being *kind to the Unthankful, and to the Evil*. And if that good Being who recommends it to us, had not given an Example of it, in his Dealings with us, how deplorable had our State been? This kind Temper and Behaviour is recommended to us in the Gospel, not only because it is the Will of our heavenly Father that we should be

kind,



kind; but also because the Exercise of it answers excellent Ends; produces very good and desirable Effects; such as Love, Friendship, Peace, &c. And while we make a Profession of Christianity, it is Pity the Practice of it, in so material an Article, should be objected against. And is it not very proper that we should exercise Kindness and Generosity to the poor Natives, when there is a strong Probability of its being of very happy Consequence both to them and us?

A great deal of Kindness and Generosity has been exercised towards the River *Indians* at *Housatunnuk*, by this *Government*, by the honourable *Corporation* at Home, by their honourable and reverend *Commissioners* at *Boston*, by the Rev. Mr. *Hollis*, by the Rev. Mr. *Sergeant*, Mr. *Woodbridge*, and others; and the Consequence has been very happy as to them; they are brought to the Knowledge of the Gospel, and to a Christian Profession; and many of them, we hope, to the saving Knowledge of God. We also have found the Benefit of this kind Usage of them; for thereby they are become our hearty Friends, are united to us in their Affections, and were a Means, in the Hand of Providence, of covering our most Western Frontiers the last War. And were the like Kindness shewn by us to other Tribes, is there not Room to hope that the Effects might be alike happy? If Townships, suitable for *Indians* to settle in, were provided in our Frontiers, and it were proposed to them, that if they would come and settle in them, they should not only enjoy the Land as their own, but also have a Minister supported among them to instruct them in the Christian Religion; and also a School-Master to teach their Children to read and write; would not this induce many of them, especially of the better Sort, to come and settle in our Borders? And would they



not cover our Frontiers in case of a War with *France*?

What has been done for the *Indians* at *Stockbridge*, has doubtless been much observed and approved of by the *Natives* far and near. That there is a School set up at *Canada*, in Imitation of Mr. *Sergeant's* School at *Stockbridge*, and a large Number of Scholars in it, we have heard and receive for Truth. That the *French*, who esteem Ignorance to be the Mother of Devotion, and do not desire to teach the *Indians* any Thing more than to say their Beads, and to cross themselves, have done this out of Choice, is not at all likely. They do not desire that their *Indians* should become a knowing People. But yet, being sensible that the Report of Mr. *Sergeant's* School had spread itself far and wide, and that their *Indians* were pleased with the Method the *English* had taken to furnish the *Natives* with Knowledge, they apprehended, that unless something like it were done among them, there would be Danger of the *Indians* repairing to us for Instruction, and to prevent this, and to engage them to themselves, they set up their School. This, I conjecture, is the Truth of the Case. And if so, it is manifest that the *Indians* are inclined to seek after Knowledge; and therefore would be disposed to hearken to such kind and generous Proposals, if they were made to them. And who can tell but that this, that, or the other Tribe, would gladly settle such Towns, if they were invited to it in a proper Manner?

3. Another Step, and perhaps the most promising one we can take, to engage the *Indians* in Friendship with us is, to send Missionaries among their respective Tribes, Ministers and Schoolmasters, to instruct them in the Principles, and to persuade them to the Practice of Christianity. Tho' they have so long lived near us, and been conversant with us, yet they



they remain ignorant of the Way of Salvation, Strangers to the Gospel, and are perishing for lack of Knowledge: A Case that might well move our Pity and Compassion towards them, and put us upon doing what we can for their Relief. And whether our former Neglect of Things of this Nature has not been provoking to Heaven, may be worthy of our serious Enquiry.

The Interest the Rev. Mr. *Barclay* had in the *Mohawks*, while he was with them, the Reformation of Manners he wrought among them, their Willingness to receive Instruction, and their Engagedness to prosecute Learning, are a plain Indication that faithful Missionaries would be welcome to them. And the *Five Nations* being nearest us, and their Friendship of very great Consequence, it might be proper to begin with them: And what has been done among them by Mr. *Barclay* and others, might be no small Help in the Case. If we should send Persons well qualified for the Business to reside among them, and support them well, there would be no Foundation for any Jealousy that we have an ill Design upon them, and if at any time such Jealousies should arise, they would soon subside, upon the *Indians* having a little Experience of our Kindness and Friendship to them. The prudent Conduct and faithful Labours of such Missionaries might, by the Blessing of God, serve to remove their Barbarity, correct their Manners, reform their Lives, promote in them virtuous Sentiments, and by Degrees form them to true Religion. This we may hope would be the happy Event, with Respect to many of them, tho' not to all; and if, by much Labour and Expence, it might be brought to pass, should we not find our Account in it; for what would be the Charge of supporting a few Missionaries, compared with that of an *Indian War*? And is there not great



Probability that such Measures would in a few Years Time attach them to us in a hearty Friendship? And if the *Five Nations*, who are a Terror to, and have in great Measure the Command of, other Tribes, were indeed our Friends, and made so by such Obligations laid upon them, would it not be an effectual Means of restraining other *Indians* from giving us Trouble in case of a War?

The general Objection here, I am sensible, will be;---There is no Likelihood of succeeding, and therefore it is not worth While to make any Trial; it would only be to spend Labour and Money to no good Purpose. To which I reply,

How can we draw the Conclusion before we have made the Experiment? Have we ever made any proper Trial, and found ourselves disappointed? And can it be looked upon just to draw such a Conclusion, in a Case of such Importance, unless we had better Grounds for it?

It is true, Mr. *Sergeant* made a Visit to the *Susquehanna Indians*, Mr. *Brainard* also, in his Day, did the same, without Success; but we know that the Excuse those *Indians* made was, that they held their Lands of the *Five Nations*, and therefore could not comply with such a Motion, till their Consent was first obtained. And besides, shall we esteem two or three Visits made by private Persons a sufficient Trial in this Case? Sufficient indeed it was to shew that those good Gentlemen were possess'd of an excellent Spirit, and of a laudable Zeal for the Good of the poor Natives; but yet I apprehend not sufficient to discourage further Attempts. If those Gentlemen, who went in a private Capacity, had sustained a publick Character, perhaps they had been more regarded. But however, when we have used our best Endeavours, and they indeed prove unsuccessful, we may be excusable; but can we look  
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upon ourselves so, if we sit still, and use no Endeavours for the Help of those poor benighted People?

If proper Attempts should be made for Christianizing the *Five Nations*, there would, I am sensible, some notable Difficulties lie in the Way, but yet perhaps none but what might be surmounted.

One Difficulty that would doubtless attend such a laudable Undertaking, would arise from those who maintain a private Trade among them, from which they reap great Gain; especially by the Article of Rum, too much of which they convey to them, and by the Influence of which the *Indians* are easily defrauded.

These Traders would be very sensible, that if Christianity should prevail among those *Nations*, the *Hope of their Gain* would be gone, and seeing by this *Craft they have their Wealth*, they would use their utmost Endeavours to dissuade the *Indians* from embracing the Ways of Religion. They in Fact did so, at *Housatunnuk*, where the Number of *Indians* was small, and their Trade not so considerable. How much more then will they do it, if Endeavours should be used to convert the *Mohawks*, whose Trade is vastly more advantageous? But as the *Indians* at *Housatunnuk*, by Mr. Sergeant's Help, saw thro' the Artifice they used, and were made sensible of the selfish Views of the Traders, so doubtless the *Five Nations* may easily be informed, and the Obstruction soon removed.

Another Difficulty will arise from the false Insinuations of *Romish* Emissaries, who will not fail to tell them, that we are about to teach them a false Religion, and if they hearken to us, they will all certainly be damned. But when those *Indians* are properly informed of the Conduct of the *French*, and other Roman Catholicks, how they deny the Use of the Bible to the common People among themselves,  
and



and that they have no Design to acquaint the *Indians* with the Word of God : And on the other Hand, that our Design is not to impose upon them, but to open the Bible to them, to enable them to read it, and to judge for themselves ; will not this satisfy them of our honest Intentions towards them, and of the Safety and Propriety of their examining Things, that they may form a Judgment for themselves ?

A third, and perhaps much the greatest Difficulty that would attend this good Design is, that those *Indians* esteem themselves Christians already, and value themselves upon their being as good Christians as their Neighbours. Mr. *Sergeant*, in his Journal of November 25, 1734, says,--- ‘ The *Mohawks* are ‘ generally Professors of Christianity, but for want ‘ of Instruction have but little of it in Reality.---’ They are so ignorant of the Principles of Religion, that they know not the Difference between one who is baptized, and calls himself a Christian, and one who lives agreeably to the Rules Christ has given us to walk by. They are not sensible of the Necessity of being conformed to those Rules of Virtue and Holiness which Christ has prescribed. *Romish* Emissaries have baptized some of them, others (as I have been informed) have been baptized by *Dutch* Ministers ; and they esteem it a Privilege belonging to them to have their Children baptized, whenever they present them, without any Regard being had, either to the Qualifications of the Parent, or the religious Education of the Child. When the Rev. Mr. *Spencer* was among them a few Years ago, they were much displeased that he declined baptizing some Children, whose Parents were notoriously ignorant, vicious and wicked. Some *Indians* from *Canada*, who had an *English* Woman to their Mother, came a few Years past to *Westfield* to visit their *English* Rela-



Relations there, and while they staid at that Place, they had a Child born, and were much offended with the Rev. Mr. *Balantine*, who declined baptizing of it, as they desired. Since the Rev. Mr. *Edwards* has been at *Stockbridge*, one of the *Mohawks* residing there had a Child born, and was highly affronted because Mr. *Edwards* did not baptize it upon his Desire. From these Instances it is evident, that they account their Children have Right to Baptism, whenever they desire it. And being baptized, they esteem them good Christians, whatever their Conversation may be; for they derive their Notions of Christianity, not from the Bible (to which they are Strangers) but from the Example of the *Dutch* and *French*, with whom they are conversant, and who profess themselves to be Christians.

And so far forth as being baptized, in the fore-mentioned Manner, and calling themselves Christians will make them so, they are so to be esteemed. Now these Things being so, it may prove a difficult Thing to make them sensible, that Drunkenness, and other vicious Practices, are inconsistent with Christianity; because those Christians, who fall under their Observation, give them an Example of Vice, and go such Lengths therein.

But yet I apprehend this Difficulty might also be removed, by giving them a just and true Account of the Nature and Extent of the Christian Religion, by informing them what the Will of *Christ* is; how he expects that we should be conformed to his Likeness, and to his Laws. The *Indians* are as capable of hearing Reasons, and giving them their Weight, as other Men; and it is because they know not what Christianity is, that they esteem themselves Christians, in their present Circumstances. When they are made acquainted with the Terms of Salvation, proposed in the Gospel, and what they must do



do that they may inherit eternal Life; when they are well instructed in the Doctrines of *Christ*, they will be sensible that the Religion which they now have, is little or nothing like that which is taught by the Gospel. When Mr. *Edwards* refused to baptize a *Mohawk* Child born at *Stockbridge* (which I have before mentioned) and they were very much displeased with him on that Account, he went to them, gave them the Reasons of his Conduct, and informed them as clearly as he was able, of the Nature and End of Baptism: Those *Indians* received the Force of his Reasons, and appeared to be satisfied and contented, when he had taken Pains to inform them. And I doubt not but proper Instruction and Information would remove the Difficulty I have been speaking of.

Tho' Christianizing those *Indians* may prove a difficult Work, yet if our Endeavours might, by the divine Blessing, be succeeded, would not the Advantage thence arising to them, and us, more than compensate the Pains and Expence we should be at? And is there not so much Ground to hope for Success, as should induce us to make the Experiment?

I shall now conclude, by briefly suggesting a few Things, not yet mentioned, the serious Consideration of which may excite us to use our best Endeavours for the Conversion of the neighbouring *Indians* to the Christian Faith.

1. And in the first Place, should not the Consideration of the divine Bounty and Goodness, bestowed upon us, excite us to employ Part of that undeserved Goodness to promote the Knowledge of God, our bountiful Benefactor, among those who are destitute of it? Thro' the undeserved Favour and Blessing of God, we have been prosperous in our secular Affairs, succeeded in our Husbandry, Trade,



Trade, &c. and are become a wealthy People : And, were we as willing as we are able, might we not spare large Sums for the Propagation of the Gospel among the Heathen ? Ought we not then to shew our Gratitude to the glorious Author of all our Comforts, by employing a Part of his Bounty to promote the Redeemer's Kingdom ? Is it not fit that we should thus *honour the Lord with our Substance* ? Does it not lie as a Reproach upon us, who make an high Profession, that we expend so little to promote the Knowledge of God among the *Natives*, and so much to ill Purposes ? Were what we employ in unnecessary Expences, by which Pride and Luxury are indulged and nourished, employed in the laudable Method I am recommending ; would it not be sufficient well to support a Multitude of Missionaries among the neighbouring Tribes ? Would it not probably be a Means of turning many of them *from the Power of Satan to God* ? And would it not be *an Odour of a sweet Smell, a Sacrifice acceptable, well pleasing to God* † ? And seeing God, by his Blessings, has enabled us to contribute to such a good Design, should we not chearfully give of our Substance, for the spiritual Benefit of the perishing Heathen ?

2. Should not the Light and Grace of the Gospel, which we, thro' divine Goodness enjoy, be a stronger Argument still to excite us to endeavour the Conversion of the Heathen ?

A few Generations back we were in a State of Heathenism, as they now are : *Aliens from the Commonwealth of Israel---and without God in the World* \*. But, thro' divine Goodness, *the Day-spring from on High has visited us*, and we enjoy the Light and Privileges of the Gospel-Dispensation. Seeing then God has had Compassion on us, and bestowed upon us those richest Blessings, ought we not to have

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† Phil. iv. 18.

\* Ephes. ii. 12.



Compassion on the neighbouring Heathen, and use our best Endeavours that they also may be made Partakers of the Light and Blessings of the Gospel?

3. Should we not be moved to such charitable Endeavours from the Consideration of the wretched and forlorn Circumstances, in which the poor *Natives* appear before our Eyes? We often behold those piteous Objects, appearing half naked, and almost starved; which is the Effect of their vicious Way of Living. We see them also in the Depths of Ignorance and Barbarity; wholly unacquainted with the Way of Salvation, and quite unconcerned for their eternal Good: And yet their Powers, both of Body and Mind, are not inferior to our own. Were they brought to Civility and Industry, they might stand upon equal Ground with us, respecting the Comforts of Life; and were they instructed in divine Things, made acquainted with the great and important Truths of the Gospel, they might stand as fair for the Kingdom of Heaven as we do. Should not our Eyes therefore affect our Hearts, when we behold them in such miserable Circumstances? And should we not exert ourselves in all proper Ways for their Help? Did the Wounds of the poor Man *half dead, who fell among Thieves*, plead with so much Eloquence for human Compassion, as the unhappy State of the poor *Natives* does for Christian Charity? And if the Compassion of a *Samaritan* was moved by the former, how much more should the Bowels of a *Christian* be moved by the latter?

4. The noble Example of some generous and pious Persons, at Home, may well excite us to liberal Contributions for the Benefit of the poor Heathen.

Not only publick Societies, but also private Persons, in *Great-Britain*, have generously and liberally contributed for the Benefit of the *Natives*, in this distant Part of the World. Tho' they are at 3000 Miles Distance, and never beheld, as we do, those  
miserable



miserable Objects ; yet, from a truly pious and generous Spirit, they have sent over their liberal Contributions, that the Heathen, by their Means, may be informed in the Way of Life. *Verily, they shall not lose their Reward.* A noble Example they set before us, most worthy our Imitation : And how can we excuse ourselves, if we neglect to copy after it ? Some indeed may plead their Inability, but this is not the Case of all. Are there not among us many wealthy Merchants and Traders ? Are there not also many Farmers, who abound in Wealth, upon the Lands which were, a few Years ago, the Property of the *Indians*, who now stand in Need of their Charity ? Should not such Persons be moved, by the generous Examples of others, to help forward the noble Design of converting the Heathen ? Yea, are not the People in general able to do something to help forward so good a Design ? And will it not lie as a Reproach upon us, if we, who make a high Profession of Religion, prove void of Charity, when we are so loudly called to the Exercise of it, not only by the laudable Example of generous Benefactors at Home ; but also by the perishing Circumstances of the neighbouring *Indians* ?

I shall only add my hearty Wishes, that this *American* Continent, which, for Ages unknown, has been a Seat of Darknes, and *full of the Habitations of Cruelty*, may become a Scene of Light and Love ; that the Heathen in it, who have been wont to thirst after Blood, may *hunger and thirst after Righteousness* ; *That the Wilderness and solitary Place may be glad for them, the Desert rejoice and blossom as the Rose ;----- That the Glory of Lebanon may be given unto it, the Excellency of Carmel and Sharon ; That they may see the Glory of the Lord, and the Excellency of our God* ||.

|| Isaiah xxxv. 1, 2.

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